7: Hailey G-4 (No date) 1950 FL12 Masai FL12

consultation with Headmen and other representatives of the different Sections. The Kajiado Council has no Headman among its members; six members have some education, and it contains a schoolmaster, an ex-Government clerk, a trader and two well-to-do stockholders. The Narok Council has one Headman among its members, but a smaller proportion of educated men than Kajiado. Though it is said that these two Councils are fairly representative of the majority of the community, the persons who now command influence and authority are to be found rather among the Headmen and subheadmen than in the two Councils.

The two Local Native Councils are, as elsewhere in Kenya, consultative and legislative bodies. As provided in Section 15 of the Native Lands Trust Ordinance 28 of 1938, they are consulted before any action is taken to set apart plots of land for shop sites or similar purposes. They have in addition the function of dealing with the funds available in their two Native Treasuries for expenditure on local services. In this latter capacity, the funds available are shown in the figures on page 178 taken from the estimates of 1949

The deficit of £8,195 was to be met by drawing on accumulated balances. The principal source of Revenue is the Local Rate of 4s. in Kajiado and 5s. in Narok, the latter having been raised in 1948 to 5s. from the previous rate of 4s. per taxpayer. This rate is paid in addition to the Government Poll Tax of 15s. a head, which is somewhat higher than in most of the Provinces of Kenya. The revenue from Landed Property consisted mainly of rents of shop sites in the Reserve.

The expenditure under the head Administration was made up of a number of miscellaneous items, the stipends of Headmen and subheadmen being, as elsewhere, defrayed by the Government and not from the Native Treasuries. There is one Local Native Council school in Narok and one in Kajiado District, the teachers of which are paid from Native Treasury funds, but there are in addition a number of "outschools," which are all boarding schools situated alongside cattle "bomas," where the children live with their relatives and family cattle, and feed themselves. These schools are of a very elementary class. The Masai have up till recently been opposed to the extension of education and have in particular resisted the education of girls, though the latest reports suggest that this resistance is weakening.

There is in each Council a Finance Committee, but it is said that the members cannot understand the estimates and make no contribution to their discussion. In general, the Councils have taken little interest in matters which do not relate directly to their livestock, and the younger men are said to hesitate to express their views in the presence of their elders. In their legislative capacity the Councils have passed, at the instance of the District Commissioners, Resolutions which follow the "model" Resolution regarding soil conservation, the cultivation of land on river banks and the burning of bush, to which reference will be found in the parts of this Chapter dealing with other Provinces.

The two Local Native Councils have joint meetings twice a year at Ngong to consider matters affecting Masai as a whole, and reference will be made subsequently to proposals for giving this conference a more regular position.

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

After the war the German titles were invalidated. In 1921 Sir Charles Ross purchased the title to, or a lease on 16,309 acres of the Crater to preserve the game and provide himself with a winter home. He never was able to be in residence, however, and there was a long litigation between him and the Tanganyika Government which ended by their repossessing the land when the said lease expired in 1940. Apparently a Captain G.H.R. Hurst also had a farm in the crater "for several years" after the war (Joelson, 1928).

There were a few European ranches along the north edge of Western Masailand in Kenya prior to 1911. At least one of these was owned by a Major Carnegie in the Lemek Valley north-east of Aitong (Kenya Game Dept., 1911). All European lands in Western Masailand in Kenya were given to the Masai as a result of the treaty of 1911.

At Narok, Lolionde, and Ngorongoro Crater there are District Administration offices and missions. Being a District Headquarters Narok also has a Masai school and hospital. Periodically Europeans, especially South Africans, have run small stores here and there in the area. We were told that one was at Ewaso Nyiro,

21:Huxley Q,T-5 (no date) 1960 FL11 Luo
Kenya FL1
Masai FL2

good management on modern ranching lines will bring him in hard cash.

I saw the ranch mainly from the air. Lines of bush, cleared by bulldozers dragging giant chains between them, lie neatly along the contour like windrows in a hayfield. Soon the six or seven thousand acres that have been cleared will be fenced, and so managed that star-grass will cover them and steers fatten twice as quickly as they normally do. The snag, of course, is the Masai indifference towards cash.

Yet even here the seeds of change begin to germinate. There are schools now in all Masai centres, Masai students at Makerere, the start of a trickle of Masai teachers, doctors, administrators, vets. One has a Cambridge degree in geography, one is a Legislative Councillor. The shell of Masai indifference has been pricked.

The puncture so far is tiny, but time will enlarge it and one day, not so far away either, the whole shell may crack. Already a Masai parson, the Rev. Daudi Mokinyo, has fenced off 2,000 acres of communal grazing where he fattens steers bred from improved bulls, has a simple milking bail and makes ghee. Elsewhere, half a dozen other Masai have fenced in grazing land. When the railway took a pipeline off Mt. Kilimanjaro, they set up watering points for Masai cattle along its course, and in return one section of the tribe, the Il Kisongo, agreed to operate a pasture-management plan, financed by a grazing fee, which is acting as an entry-point for new ideas.

When these movements spread, as they seem bound to do, the doom of the game will be accomplished. For game cannot co-exist with modern pasture management. Unless the Masai come to see game as an asset of high value, it will go here, as it has on European farms, and for the same reasons: it will go down before the fence, the improved pasture and the need to keep the land free of disease.

To admire pictures in the National Gallery, cathedrals of the Middle Ages or the antiquities of Greece is considered

[pp. 162-230 not processed]